

word, or deed, the spirit that generously confided in thee—if thou art a lover, and has ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy tender spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and be more faithful and affectionate in the discharge of thy duties to the living.

MATERIALS FOR THINKING.

ON UNSCRIPTURAL PHRASEOLOGY.

IT is very possible that some readers may be ready to exclaim, on the first view of the remarks I am about to offer, that it is making too much of a trifle; that it is dwelling too much on an immaterial point, to press a serious objection to the practice to which I mean to allude. I believe, however, that this apprehension is an unfounded one, and that, with by far the larger proportion of mankind, the use of a *wrong word* too frequently betokens the existence of a *wrong idea*,—an idea which often involves a fundamental error.

The subject, then, to which I am desirous of drawing some attention, is that of the adoption of certain words, and words, too, of no immaterial but important meaning, into the Christian vocabulary, *which either are not used at all in scripture, or are used there in a different sense from that which is now commonly assigned to them.* The two leading instances which occur to me at the present moment are. 1, the word which is very generally substituted for the Divine Name; and 2, the word which is too frequently made to push out of view the only way of salvation,—faith in the Saviour.

1. I remark, then, that nothing is more common than to hear the gracious acts and leadings of the Christian's Lord and Master ascribed to what is called "*Providence.*" This is done continually in some of the best books we have, and by some of the best men. Yet it is not to be allowed to pass without remark on that account, when we observe that *it is never done by an apostle*; and that, in short, the word itself occurs but once in the whole Bible, and that in a case which no Christian will think of quoting as a precedent. Tertullus, the orator, retained by the Jews to plead their cause against Paul, addresses Felix the governor after this fashion,—

"*Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy PROVIDENCE, we*